

THE MISSIONARY HERALD.

NEW MISSIONARIES FOR THE EAST.

THE Committee of the Baptist Mission feel it to be their duty to lay before its friends and supporters, the pressing want of devoted missionaries to carry on the work of the Lord in India, Ceylon, and China.

It will be remembered that, some few years ago, they put forth an urgent appeal on behalf of India, calling attention more particularly to the utter destitution of vast districts in Eastern Bengal, containing a population of more than twelve millions, not one of whom had probably ever heard the gospel of the grace of God. It was proposed to open several new stations in this district, whereby Jessore, Barisaul, Dacca, and Chittagong, might be brought into connexion with Dinagepore in the north, and the country occupied on some general and effective plan.

To carry out this plan it was stated that an increase of £3,000 per annum in the Society's income, and ten additional missionaries, would be required. Liberal contributions flowed in; and the scheme was so warmly supported, that the Committee had little doubt on the question of funds; but the offers for mission service were languid and few; and to this hour the project has not been completed.

Making all due allowance for the decrease of missionaries, in a climate which tends so materially to shorten European life, and for the return of brethren who have been incapacitated by ill-health; it is still a painful fact that the number of missionaries in India, has been augmented only by *nine*, since 1842.

The advanced age of some of the brethren, the constantly recurring necessity for the return of others to this country to recruit their health—their work having to be taken up by those who remain, and who are already far too heavily taxed—combine to render the supply of more labourers to India an urgent necessity.

From similar causes to those already stated, the mission in Ceylon has made but little progress. The Committee have not yet been able to replace Mr. Davis, who returned in broken health in 1857; which again reduced the number of European missionaries to two. Mr. Carter, whose health has lately been in a precarious state, and who may soon be compelled to seek its restoration in another climate, has completed a translation of the Scriptures into the Singhalese, which is said to be of hitherto unequalled excellence, and to rival, in accuracy and skill, those of India—a fact the most encouraging, when it is remembered how greatly the Society's missionaries have been honoured in this department of labour. The recent death of Dr. Elliott, a most active deacon of the Colombo church, and a zealous and effective preacher, and the removal of some other influential friends to distant places, have greatly weakened Mr. Allen's hands, and thrown upon him a large addition of care and toil. Instead of being called to bear additional burdens, he should have had

additional help. Unless such help be soon sent, there is great reason to fear that he will be once more overborne by excessive toil, and compelled to retire from the field. Should this happen, the mission in Ceylon would be nearly extinguished.

And if we turn to China, so wonderfully opened by the providence of God to christian enterprise, how little have we done! The extension of the mission so recently begun there—and as it regards the brethren who represent the Society, begun so auspiciously—has not been stopped for want of funds. These brethren have spared no toil, and have devoted themselves energetically to their work. But what are *two* in any district of that densely peopled land? what impression can they make? There are large towns, and vast cities, where no missionary of any Society has ever been settled; but until more men be sent out, the Committee can arrange no plan of operations, nor instruct their brethren to occupy any particular district. Our mission to China has been consecrated, so to speak, by the sacrifice of one devoted life, and by that sacrifice we are pledged to maintain the work.

These are a few of the more prominent facts connected with this momentous subject; and every year adds to its gravity and importance. The ranks of the missionary band are quickly thinned; and the process goes on with accumulated rapidity when they are not adequately supplied with new forces. Hence the inquiry, *what is to be done?* is not only constantly recurring, but becomes really painful amidst the dearth of offers of service. One is almost tempted to ask, has the sacred fire, which burned in the hearts of the Fathers and Founders of the Mission, gone out? Has that race of truly spiritual heroes become extinct? Are there no men in our churches of self-denial, courage, and faith enough to give themselves to this work?

In this serious and pressing emergency the Committee turn to the churches, and beseech them to unite in earnest prayer that their Divine Head, who "holds the stars in His right hand," would inspire His servants with the missionary spirit. The first week in the new year is to be a week of prayer, as was the first week of the year that is past. Let it not be forgotten that the suggestion first came from a mission church in India! Will not that be a fitting time to bring this subject before the Lord, and to beseech Him to "answer and forgive"?

They turn likewise to the pastors of the churches; and they earnestly entreat them to give this subject their earnest attention, and to urge its consideration upon their flocks. Brethren, you have the influence, the opportunity, the power, which none others have! It is a great responsibility doubtless to possess them; but it is a noble privilege too. Used aright, how vast the advantage. Neglected, how great the guilt.

Nor are the Committee unmindful of you, dear young brethren, who are in "the schools of the prophets." Your numbers are rapidly increasing. Many of you are giving proof of great energy, great power of application, and unquestioned devotedness and zeal. Some of you are pressing to the front ranks of literary honour, and sweeping off the highest prizes which the most distinguished Halls of learning have to bestow. How is it that so few of *you* come forward? What holds you back? Will not some of you—and you even who are the most eminent—consecrate the distinguished abilities God has given you, and the great acquisitions you have made, to the cause of Christ, and the salvation of

souls? And we want the *best* men. Even in the Western Isles, and in the wilds of Africa, the most gifted and best trained minds, with the power of ready speech, make the most efficient missionaries. But among the civilized and subtle Orientals, mental and moral qualities of the highest order, are indispensable. We ask you, therefore, to ponder this appeal. You will not read it without deep concern. If any *can*, they are not the men we want. If you do ponder it, you must give *some* answer—to God—to your own consciences. May the Master, whose servants you profess to be, guide you to such an issue as will most promote His glory in the extension of His kingdom among men!

THE NATIVE CONVERTS OF DELHI.

BY THE REV. D. P. BROADWAY.

John Warton is an Armenian, and was brought up in the Greek Church, but there being no establishment of that community in this part of the country, he joined the Roman Catholics.

He was a merchant for several years at Lucknow, and in the midst of prosperity and comfort, never thought of his future state; but by-and-by the Rebellion took place, and he was suddenly deprived of all he possessed, and ejected from his house. He had heard of the disordered state of the country, but not thinking affairs had reached such extremes, he had neglected to go into the intrenchment till it was too late. For some days he managed to hide himself, but was eventually taken by a party of Mussulmans, and they brought him before one of their chiefs, who would have had him put to death then and there, had not some Hindoo Sepoys, who were on duty in the palace, interfered and had him released. He was exposed to similar danger several times, and escaped by singular providential interpositions, effected through some Hindoo Sepoys of the same party, who had rescued him the first time he was taken, happening to be on duty in the places where he was brought up for trial, or rather for execution. He found the state of affairs becoming more and more gloomy every day, and could not help thinking he would soon perish, either by the hands of some Mussulman or from starvation. It was in this dreadful situation he was led to look up to the Lord, and he determined, should He take him safely through the calamity, to devote the residue of his life to His service. One day a Mussulman, with whom he was very intimate in better times, happened to meet him; he tried to hide from him, but he called him in a very kind manner, and offered to give him shelter, provided he filled water for him, and his mother and wife worked in the house for his family: he agreed, and though the man allowed each of them only a handful of parched grain every evening for the hard labour he exacted from them, still he was no longer exposed to danger as before, by having to go into the streets daily in quest of food and a fresh hiding-place.

The Mussulman he was serving was a person of rank and influence, consequently a large party used to assemble in his house every day to attack the garrison; and brigades of this kind, from the houses of different chiefs, formed such a formidable army, and they used to go against the devoted little place, binding each other down with such fearful oaths, that he trembled for it, thinking they would sweep it off the face of the earth; but he always found them return minus many of their number, and also many more or less wounded, and often heard them say, if such was British courage, they must give up all hope of ever wresting the country from them. He was of course obliged to be very serious, and often even to sympathise with them, and to dress their

wounds ; but at the same time he rejoiced to find them sad and discouraged by these repulses, and could see certain victory awaiting any army that might come up.

When General Havelock forced his way to the garrison, the feelings of the Mussulmans were more bitterly enhanced against Christians, and he was afraid he would have to suffer through it. However, as no further movements were made by the European troops, matters lulled down again, and began to assume the same, if not a more gloomy aspect than before, which made him despair ; but the Lord was his comfort, who continued to protect and preserve his life in the very midst of death. Presently it was noised abroad that the Commander-in-Chief was at hand with a large army, consisting of none but European soldiers of very gigantic size, such as never were seen in the country before, and the people began to desert the city in large numbers. The news was a source of no small joy to him ; but he found he was in much greater jeopardy now than before. If he remained where he was, he was liable to be killed by the British troops in a mistake, and if he followed the people they menaced him as they went along ; therefore he quietly stopped at the first village he came to outside, and thus got out of the way of both parties. After having rested a few days, and collected a little food by begging, he bent his steps towards Agra, and by slow and careful stages, the country being still in an unsettled state, he reached the place in safety with his mother and wife. Here he found his brother-in-law, Bernard, the native pastor of Chitoura, but he could give him no assistance, being also plundered of all he possessed ; consequently he took service for a short time in the Eurasian Artillery Battalion.

When I came to Delhi, and was looking for native assistants, Bernard recommended him to me. He was ignorant of the simplest doctrines of Christianity—in fact, he had never read the Bible ; but finding the man sincere, and anxious to be employed in the Lord's work, I took him on, and after a while admitted him into the Church. I am glad to say I have not been disappointed in him. He has conducted himself satisfactorily, and has also improved himself, and can address the people in the streets, and conduct service at home pretty passably, when I am out or otherwise engaged.

THE REBELS AND THE MURDER OF TWO MISSIONARIES IN CHINA.

WE hasten to lay before our readers the painful intelligence which has reached us from Cheefoo, of the murder of the two American missionaries, Dr. Parker and the Rev. J. L. Holmes, by the rebels. The events connected with this painful event are fully detailed by Mr. Hall, in a letter just received, dated the 14th Oct. 1861, of which the following is an epitome.

It will be remembered that after his visit to Nankin, Mr. Hall returned to Shanghai, altogether doubting whether missionary labours were practicable among the rebels, who with the growth of their power seem to throw off the restraints of the meagre Christianity they profess, and to give up the country to plunder and anarchy. The district of Shantung in the north has hitherto been free from their presence, and presented many favourable aspects as a field of missionary labour. Few missionaries had as yet gone into it, while the sphere was large, and the country populous. Thither Mr. Hall accordingly determined to go, to Cheefoo, the port of the district, and a consular station, and wait the instructions of the Committee. He received a cordial welcome from our American Baptist brethren, Messrs. Parker and Holmes, and many acts of kindness from Mr. Morison, the acting Consul.

Unable to find a suitable place for a chapel, his labours have chiefly been confined to preaching in the villages, and to conversation with persons on the

road-side, and in the streets, as occasion offered. About the end of September rumours began to prevail that the rebels had appeared in the district, and were approaching Cheefoo. The washermen, carpenters, and others, whose homes were in the country, were found to have left the town; but so often had similar reports proved unfounded, that the missionaries and merchants continued to pursue their ordinary avocations.

In the first week in October the rumours became more definite. It was ascertained that a band of rebels was at hand, burning, murdering, and plundering as they came, till at length the reflection of the conflagrations could be seen in the sky from Cheefoo itself. On the morning of Oct. 6th, the brethren, Parker and Holmes, well mounted, went out to meet them, in order to ascertain who and what they were, and to inform them that the French were preparing to defend Cheefoo, which place they occupy by the treaty, till the indemnity imposed at the close of the war is fully paid. The next day two foreigners rode out to meet the advancing rebels, to whom they spoke in a friendly way. The rebels immediately charged down upon them, and only the fleetness of the horses saved their lives. It was now necessary to fetch in from Chookyi the wives and families of the missionaries residing there, which was accordingly done before dawn the next morning. The next day the place was plundered and burnt. Two gentlemen, indeed, were closely beset; one saving his life only by shooting down the rebels who stopped his path.

Preparations were now made in the town for the assault which was approaching. Mrs. Hall, only ten days before confined, with her children, was first taken to the consulate, and a day or two afterwards, with other ladies, went on board a Dutch bark lying in the harbour. It was none too soon. On the Wednesday morning, the 9th, Mr. Hall saw from the top of his house a large body of men, with banners and lances, well mounted, advancing down the road to the village of Tongking, about a mile and a quarter from Cheefoo. He hastily sent down to Mrs. Hall such clothing and property as he could secure, with the Chinese children, their cow, pony, and goats. The rest of the property was left to its fate.

Under the bank of a dry watercourse near at hand, French sailors were lying with rifles, and H.M. gunboat "Insolent" lay off the place where it enters the sea. On the approach of the rebels firing immediately began. The shells burst in their midst, and soon the spear-heads and banners vanished over the brow of the hill. A brief tour round the town displayed many headless bodies of men who had fallen beneath the scimitars of the Chinese soldiers. The night passed over with many anxieties, lest the thousands of rebels should overwhelm the small band of two or three hundred men on whose prowess the safety of the town depended. Spies announced that an attack was fixed for two o'clock in the morning. But the rebels, having burned everything on the other side the hill, and plundered every place within reach, happily retired without venturing to assault the town.

Rumours now came in that Messrs. Holmes and Parker had been murdered. At length, on Monday, the 14th, a party of ten gentlemen, well armed and accoutred, of whom one was the brother of the missionary, set out to seek their remains. A French force also was collected to go out to the rebel camp and attack it. After riding twenty miles, some of the searching party returned; but five pushed on to a place fifteen miles further, where the villagers reported that two bodies of foreigners were lying. On Tuesday evening the mangled remains of the murdered missionaries were brought in to Cheefoo by the party. "Since my missionary life commenced," says Mr. Hall, "I have truly been 'in deaths oft'; but never did I see such a sight as met my eyes, when I began to make preparations for their burial." Spear wounds and sword cuts on all parts of the body disfigured the corpse of Mr. Holmes, while Dr. Parker's head bore the marks of the most deadly injuries. The pockets had been rifled of their contents, except a watch-key and a cheque in Dr. Parker's possession.

The bodies were found forty-five miles from Cheefoo, and their manner of death is thus reported. On reaching the outposts of the rebels, the two missionaries requested to be conducted to their leader. On reaching his quarters

they entered into conversation with him, and pointed out the sinfulness of the course pursued by himself and followers. He became exasperated, and at once ordered the missionaries to be put to death, which their fearful wounds testify must have been done by numerous persons rushing upon them, and hacking or stabbing them to death.

Thus they fell a prey to their anxious desire to secure peace—martyrs to the service of Christ, whose spirit led them to endeavour to stay the shedding of blood. They were buried with all honour from the officers and sailors of the shipping on the Cemetery Island, in the Bay of Yentai; they rest in Jesus, in a spot where the waves will murmur their elegy, and no rude hand disturb their sleeping bed.

It does not appear quite clear how far these rebels are connected with the revolutionary government of Nankin. They may be of local origin; but their course is marked with slaughter and devastation. The roads are strewn with hacked and decapitated bodies; ponds are filled with the dead; women and children lie mangled on the thresholds of their dwellings; while ashes mark the site of many a hamlet, now desolated, and its inhabitants wanderers or slain. Yet in the sight of all this, while needing the sympathy and prayers that will surely be accorded to our suffering brethren and fellow Christians, Mr. Hall writes:—"My only desire now is, if possible, to spend my life in seeking the spiritual good of poor bleeding China, whether oppressed or oppressor, imperialist or rebel, as God gives me ability, and spares my life." May it be his joy to give the gospel of peace to this bleeding land!

PROGRESS IN AFRICA.

THE mission at Cameroons has received an important accession to its members by the arrival of Mr. Peacock, who reached the station on the 29th September last. While the steamer lay at anchor in the harbour of Fernando Po, he enjoyed intercourse with a few of the brethren there. They feel the loss of the privileges of the gospel, but meet privately at the houses of one and another. It is proposed that Mr. Diboll should shortly pay them a visit.

Mr. Saker has at length completed at press the version of the New Testament in Dualla, and has now commenced the Old Testament, the books of Genesis and Exodus being already in type, and Malachi translated. Some two hundred copies were at once bound, and distributed among such as can read, and in order that the people who cannot read may hear the words of Holy Writ, a daily reading takes place in the chapel, conducted by the missionaries in turn.

Although residing in Cameroons, Mr. Diboll continues to visit the surrounding villages; but making King Aqua's town the especial sphere of his toil. Here he has built a small room, which serves for both a chapel and school, and a house is in process of erection for his own abode. Early in May he made a tour up the river, first visiting the Kwa Kwa country. After a row of four hours he stopped at a town where a missionary had not before been seen. The people came in throngs to see the white man and his wonderful boat. They cheerfully supplied him with fire and water, and listened to his message with great interest. The next stopping place was a slave town. He there learnt that the chief of the country was busy building a new town near at hand; he accordingly visited him. The chief assembled his people, sending for them to the place of his residence, and till sundown Mr. Diboll spoke with them of the great salvation. Again the next morning he preached to them, and before departing received an earnest request that he would come again.

Mr. Diboll next visited Too-too. The people here had never been visited before; they were astonished at the message of peace, and desired to hear it again. This was the furthest point of the trip; but returning he visited the numerous towns which lie on or near the banks of the river. At a slave town

and also at Young John Aqua's town, he was earnestly pressed to stay. There were plenty of people, they said, who were anxious to be taught the way of life.

Until his house is ready, Mr. Diboll spends three days a week in Aqua's town. But strangely, just as the field looks cheering, a new superstition has sprung up in the town which threatens, at least for a time, to hinder the good work. It has been introduced by the son of the King of Abo, who instructs the people in the oaths, and other rites of this witchery. On one occasion the priest was brought to Mr. Diboll's house, who read to him God's word, and earnestly pointed out his wickedness. The superstition will probably for a time prevail, and then die away. May the light of life utterly disperse the darkness whence it springs.

MISSIONARY LABOURS AND DANGERS IN AFRICA.

MISSIONARY labours among the wild, uncivilized tribes of the African continent, are not carried on without exposure to many perils. Recent letters from our young missionary, the Rev. Robert Smith, give a vivid impression both of the nature of the work, and of the dangers which attend it, in the attempts he has made to convey to the towns of the interior the Word of Life.

On the 9th May, with five attendants, including an interpreter, in a small boat, he ascended the Cameroons river to Wari, passing by the last slave town, and other villages on the banks. After waiting two hours he had an interview with the King, around whose house he counted six-and-twenty human skulls, suspended from the walls. He failed to obtain an audience with the people that day, but on the next more than two hundred collected to hear from his lips the good tidings of salvation. As he finished they expressed great delight, wished to detain him, and send then and there for boards to build him a house. It is probable that Mr. Smith will eventually make this promising spot the centre of his evangelizing labours. Along the river he found many populous towns and villages, twelve or fourteen of which he visited on his return, receiving a cordial reception; they are located, some on the banks of the rivers, a few on islands, and others on the tops of high hills. During the journey three storms burst upon the travellers, and on the way home a large hippopotamus followed them for some time; mercifully, they were preserved in the midst of every danger.

In the month of June, Mr. Smith took another trip to Bambaï. The missionary party reached the head of the creek the first evening, where he held a meeting with the people, who were greatly astonished at the Dualla hymn they sung. The next morning, penetrating the bush, still wet with the night's heavy dew, they came in sight of the town. Immediately the inhabitants set up a great shout, crying, "Makala, makala, a poi—White man is now come." After examining every thread of Mr. Smith's clothes, and scanning closely his features, they sat down and listened attentively to the words of Eternal Life. Twice were they addressed, and on leaving gave to the missionary a pressing invitation to settle there.

On his return he visited Giberi, near to Cameroons, where he was struck with the industry of the people. The men, women, and even children, all appearing to be busily engaged in preparations for fishing, or other active employments.

A short trip which he took on the 9th, brought before the missionary a painful illustration of the cruelties which are practised in these dark places of the earth. The town he visited is about a mile from Cameroons. On reaching it he heard the firing of guns going on in the bush. The chief told Mr. Smith

that the people of a neighbouring town were shooting the wives and slaves of his subjects who were working on their farms. Immediately the men ran for their war-caps and weapons, and after rubbing oil on their bodies, and putting it on their tongues, to keep them as they said from being shot, started for the scene of bloodshed.

The fight now became serious, and on reaching home, Mr. Saker requested Mr. Smith to carry a note to the chief who made the attack. Hastening in his boat to the place, he found the aggressor in a state of fear, as his opponents were closing round him. He would not stay to hear the note read, but begged Mr. Smith to go and direct his men to retire. This was a matter of great difficulty, for they were scattered over two miles of thick bush.

The sun poured down its burning heat, musketry fire was dropping its shots around the envoy of peace, but he escaped all harm, and with much persuasion the warriors retired. Two men only were killed, but several others were wounded. One prisoner, a woman, was given by the chief to Mr. Smith, who of course soon set her free. During several days Mr. Saker had interviews with the chiefs, and after a time peace was restored.

Peace, however, did not last long. In the middle of August the men of the town first attacked started off in two large canoes, and seized two innocent men belonging to the other. These they brought, very cruelly bound, close to the landing-place of the Mission House, as if they were about to kill them there. Mr. Smith and Mr. Fuller hastened to stop the sacrifice of life. Their entreaties being of little avail, they sent for the chief. Before he came the poor captives were sorely beaten and ill-treated. As Mr. Smith urged the captors to desist, they levelled their guns at the two brethren, others raised the butt ends to strike them. Just then Mr. Smith received a blow from behind, which made him stagger to the ground, but several of the native converts caught and supported him. Some of the natives seemed frightened when he fell, and some said it was an accident. Happily the hurt proved but temporary.

A few days after these two men were exchanged for two others. King Aqua's people immediately took one of them, beat, and then shot him within half a mile of the Mission House, and threw his body into the river. Three days after it drifted to the Mission landing-place.

Hearing that the other man was to be burnt alive, Mr. Smith and Mr. Fuller hastened to Preso Bell, a principal chief, who promised not to consent to it. The man was, however, shot and thrown into the river, like the other.

In the midst of these painful scenes, Mr. Smith continues diligently to study the language, to hold classes of young people, and to visit the neighbouring towns. For three or four successive Sabbaths in September, the eldest son of a powerful chief attended to hear of the love of Christ; and not a few of the people of the populous town (Icari) to which he belongs, seem anxious to be more fully instructed. Here Mr. Smith continued to visit; but his hope of the conversion of the young chief soon met with a sudden check. The youth, now verging on manhood, must prove his right to the name of man by killing one or more of his fellow-men. This cruel rite his father compelled him to perform, and two innocent persons have lost their lives to prove that he is of age. Such victims usually have their heads and arms cut off, often with great cruelty. The canoes are then decorated with the dismembered limbs, and paraded for several days up and down the river.

Nevertheless our young brother, in the true spirit of a missionary, writes:—"My love for the work and people increases the more I come in contact with them; and they, on the other hand, know how to love and trust those that sympathise with them in their various troubles. Notwithstanding their deep degradation, and dark, heathen practices, they appear to feel keenly a wrong, and appreciate an act of kindness, and this opens the way for making known to them the everlasting gospel."

THE MISSION IN POONAH.

As in other portions of India, the Poonah mission has a double aspect—one towards Europeans, the other towards the natives. Being both a salubrious and a central position, Poonah is the residence of a considerable English population, drawn together by the troops which are always located there. Mr. Cassidy's labours among them have on various occasions been followed by the Divine blessing, while he also devotes much time to the evangelization of the native population. In his European work he finds much assistance in the willing service of Mr. White, a licentiate of the Free Church, baptized some time ago, and in the native work he enjoys the help of Sudoba, a native convert, also formerly connected with the same body.

It was while engaged in a church meeting on one occasion, that a man on horseback appeared at the door, and was anxious to be permitted to enter. As he was known to Mr. Cassidy, who had often held meetings in his brother's house, he was welcomed in. He said that he had come to ask for help. Seven or eight men of the regiment had been awakened to a sense of their own sinfulness, and in various ways had been brought to see the sufficiency of the Saviour. The case of one was particularly interesting. He had lost his mess tin, and appropriated for the evening another man's, putting it under his own bed. But conscience would not allow him to sleep. Restless, he arose at midnight, and thought to cool his feverish anxiety with the use of water; but in vain. He returned hastily to bed, thinking that the enemy of souls was seeking his destruction. After tossing about for some time, he prayed to God. He asked for grace to take back the stolen mess tin, and that he might find his own. Early in the morning he went out to restore the article, and on his way met a boy who brought him his own lost mess tin. The influence of this event was such as to lead him to seek the Christian brethren in the regiment, to ask for instruction, and to meet regularly with them for praise and prayer. He is now a steady follower of the Saviour, and has a daily prayer meeting in his house.

Early in April, Mr. Cassidy had the privilege of baptizing a native of about 60 years of age from Shillegaon, near Ramoree, in the Ahmednuggur district. He is a simple-hearted man, and described the change of heart he felt about a year before as a flood of light shed upon his darkness. As he is unable to read, he has been dependent solely on oral instruction. He has a patriarchal appearance, and a countenance beaming with intelligence and candour.

Sudoba has been well employed in visiting a jattrā, or car festival, and in some of the villages about Chakun. His brother has visited his friends in Ahmednuggur. In various parts of the district, sixty-one persons had given in their names as desirous of baptism, and it was expected that as opportunity served, they would come into Poonah to put on the Lord Jesus Christ. A tract translated last year has been printed and put in circulation; but funds were wanting to print others.

Our readers will be interested in the following particulars of the early life of our worthy native brother Sudoba. From 1848 till 1850, he was sent by his parents to various schools of the Ahmednuggur mission, a mission conducted by the American Board of Commissioners for Foreign Missions. He acquired a knowledge of English in the Seminary, where he was the second of the converts won to Christ in that Institution, and after the annual examination was appointed master over a Christian school in which he had once been a pupil. As he wished to prosecute his studies, he left this appointment and entered the Free Church Mission Institution at Bombay. Shortly afterwards the American missionaries at Sattara offered him employment, and he became superintendent of the mission schools in that district. Subsequent to this he again entered in the highest class of the Free Church Institution, and in three months rose to the College Division. Here he studied the Harmony of the Gospels, Edwards's History of Redemption, Paley's Natural Theology,

Butler's Analogy, and other similar works. In all his classes he obtained prizes; but he refused a scholarship lest it should be said that the prospect of gain had influenced him to join the Institution.

His acquirements and truly Christian character, led to his selection by the American missionaries as a teacher in their seminary in Bombay, where he continued from June 1854 to June 1855. He added to his knowledge by theological studies under the Principal; and in various ways enlarged his acquaintance with divine truth, and received a most flattering certificate from Dr. Wilson as to his attainments. In 1859 he was baptized by Mr. Cassidy, and has since been most efficiently employed in spreading among his countrymen the word of life.

A MISSION TOUR TO COMILLAH, BENGAL.

BY THE REV. R. BION.

Every body, who knows any thing of Eastern Bengal, is aware that to proceed to Comillah the Megna must be crossed, and that in the rains this river is often in a turbulent state. Its waves and currents are not to be despised. I felt this when crossing, but all went well, and once on the other side it was smooth enough. We began work at Garipur on the Goompti. Here we had, as always, a very good congregation, who listened this time without contradiction or boisterous behaviour, and of course were anxious for books. Garipur is a large bazar, and a very extensive trade in Tipperah rice is carried on. Boats from Dacca, Calcutta, Putna, Pubna, &c., are always coming and going, laden with rice. The shopkeepers seem well-to-do people, and have substantial and tastefully-built houses, but most of them are idolaters of the most bigoted class. There were also a considerable number of Musalmans present, people from other districts, who received our message very well and accepted books. From here we moved East and South, through a Khal, and reached on the same day Allirgunj, on the Doudecandi road. Here we staid the whole evening and had very encouraging work.

At this place I got out of the palanquin, when I went with Mr. Underhill to Chittagong, and then left a few tracts and Gospels with the people. This time I had leisure to explain the way of salvation, and nearly all the inhabitants listened with very good attention. Some received Gospels and tracts, and all were very obliging and civil. There was also a young man here, who could speak English, in charge of the repairs of the bridge, and with him I entered into a long conversation. He was in the school at Comillah, and declared himself to be "no idolater." Then you are a "Brahma Gyani," I said, which is very little better than gross idolatry. He wondered at this not a little, and most condescendingly said that the Christian religion was nearly the same as Vedantism. To this I objected, and showed him how very far apart we stand. He was one of those who are plentiful in Comillah and Mymensing, who look down with pity upon their more ignorant idolatrous countrymen, but treat our Saviour with almost the same contempt. He brought forward in high words the impossibility of the miracle in Joshua about the sun standing still, and other difficulties of the Bible, all learned either from infidel schoolmasters in Government Colleges, or read in some English infidel books. Of course among other things he spoke of the needlessness of Christ's atoning sacrifice. I presented to him in serious terms the hopelessness of his ever entering heaven, and pleaded with him to think well of the difference between him who believes in Jesus Christ as his Saviour, and one who believes in his own goodness, at the gate of death. I gave him an English Bible, requesting him to read it carefully, which he promised to do.

From this there are two different ways to our new village at Jangalia, and the bazar people assured us that by going in a southerly direction, our boats might reach the village without being obstructed by small bridges.

Early next morning, I left in the preacher's boat for Jangalia, and, having no servant with me, invited myself as a guest to eat with our native Christians. We were fully six hours on the way, and small as the boat was, it stuck twice under some bamboo bridge. At Jangalia we were welcomed by the native Christians. I had a meeting and worship with them, spoke to some candidates for baptism separately, and after this left again for our boat at Arigal, which we reached in the evening.

A Brahman from the neighbourhood paid me a visit and remained for a long time. He inquired into the leading points of our religion, and appeared anxious to hear. I read to him parts of Matthew; explained the meaning of the words and gave him a New Testament and a few tracts. Some six or eight days after this a man went all the way to Jangalia in the hope of finding me there, but I was then in Comillah. Hearing this he begged our native preacher located there to explain him some more passages, saying that he read our Scriptures in company with his disciples, and that they are all convinced that this must be the true way. "What we now wish," said he, "is that some one may visit our village and instruct us more fully, and then we intend to embrace your religion." I directed Ram Jiban and Bhisonath to go there at once and remain with them for some time, and to tell them that if they were in earnest, I would gladly come myself in September and stay with them for a few days.

After well considering the matter, I resolved to take a few most necessary things into the native preacher's boat, send mine round to Comillah, and to put up for some days in the half-finished chapel at Jangalia.

Jangalia is about three miles inland from the Doudecandi road, and a common village. Some years ago, a Mahant (the head of a Hindu community), still there, invited us very urgently to build a hut and to stay now and then at this place. Many disciples of the "Satya Guru" sect are scattered in its neighbourhood; and the Mahant, being one of them, assured us of speedy success. Once or twice I went there myself, but found nothing to encourage. The Mahant, it is true, would have become a Christian very soon, had I promised him his support. This kind of work, however, I had no disposition for, and I told him plainly that he must not expect a pice from me. His eagerness abated suddenly, and he went abroad again as a beggarly Mahant to his disciples, and appeared no longer friendly to us. Last year a piece of ground was taken from the Talukdar, and there is now a small mat chapel erected and homesteads of native Christians settled there. The Mahant, eager as he was at first to have us near him, is now as zealous to drive new comers away from us.

Already he has pulled down a house of one of our new converts, and would have driven him from his ground, had we not appealed to the Magistrate in Comillah for protection. We had three more families who were candidates, but through his wily tricks, they keep at present at a distance, and have not courage to avow their faith in Christ openly. But I am not alarmed at his open enmity, for he has become so dissolute in life that his disciples cannot esteem him much longer as their Guru (or Teacher). This man is our next door neighbour, and probably has regretted bitterly that he should ever have induced us to erect a Chapel and a Christian village near him.

I made a stay of five days at Jangalia; during this time people from far and near paid me visits. From early in the morning till 10 and 11 o'clock at night I was a gazing stock to old and young men and women. It was a new thing to see a saheb there, and often when I thought myself at last alone, some one stretched in his head, saying, "Salam, Saheb." Even as late as 11 and 11½ o'clock, this salaming went on, and in the morning before dawn they came again to pay their respects. It was all the same to them, whether I was dressed, or dressing, or in bed, they would come and have some talk with me. Unhappily two doors were wanting at the Chapel, and through these openings the people came and went.

One evening I went to a house and met with a Hindu, whose brother appeared to be near the kingdom of God. This man alone was left of his family, four others had died within a very short time of cholera. We endeavoured to bring home to his heart this severe affliction, but he seemed to be beyond any impression, and given up to a wicked life.

(*To be continued.*)

ACCEPTANCE OF A MISSIONARY.

WHILE we are anxiously looking for a response to our appeal for more missionaries from among the churches in this country, it has pleased God to direct one to us in India. A Mr. Edward Johnson has been accepted for missionary service by the Calcutta brethren, with the approval of the Committee. At the age of twenty-one he was converted to God, while a lieutenant in the 99th Regiment of foot. For three years he continued to lead a godly life, till on his arrival in India, he determined to throw up his commission and consecrate himself to the service of Christ among the heathen. This he did in October, 1859; he now devoted himself to the acquisition of the Bengali, and for four months rendered assistance to the Institution of the London Mission at Bhowanipore near Calcutta. Feeling a strong desire for more direct missionary labour, he determined to itinerate through the lower districts of Bengal. He came first to Baraset, where he met with our native brother Ram Krishna Kobiraj, and remained some time with him. Thence he went into Jessore, and meeting with a native christian at Jeardah, he stayed there three months. He was now introduced to our missionary, the Rev. J. Anderson, with whom and his colleague, Mr. Hobbs, Mr. Johnson has enjoyed much fraternal and Christian intercourse. Being desirous of offering his services to the Society, he wrote the brethren in Calcutta, who after communicating with the Committee, have accepted his services on our behalf. As he has already acquired a good knowledge of Bengali, he enters at once on mission work, and is for the present located at the station of Khoolnah in the district of Jessore.

We commend this brother to the prayers and sympathies of our friends.

MISSIONARY MOVEMENTS.

CALCUTTA.—Mr. Lewis has just completed at press an edition of the New Testament in Bengali for the Calcutta Bible Society, introducing the manuscript corrections left by the Rev. J. Wenger, on his departure for Europe.

SEWRY.—Mr. Williamson writes, under date of October 4th, that his health has improved, and that, in conjunction with Mr. Ellis, who has acquired the language so as to be very useful, the native work proceeds with energy. The recently baptized converts conduct themselves with Christian propriety. Our aged brother has also had the joy of baptizing and receiving into the church his eldest daughter, who has long hesitated to give herself to the Lord, through a deep sense of her unworthiness.

BARISAL.—The Rev. F. T. Reed is diligently occupied in mastering the Bengali, but finds it difficult to meet with any native in the district who understands the language grammatically; he has also given some attention to Sanserit. A native Christian came to Mr. Reed for assistance, having while in the jungle been attacked by a tiger and bit in the nape of the neck; some success in healing the wound has brought to the missionary many patients for other diseases. Mrs. Reed has begun a school for native children.

HOWRAH.—We are happy to report that the health of the Rev. T. Morgan has so much improved that he has been able to recommence preaching in the Mission Chapel.

BENARES.—The Rev. J. Parsons continues to make good progress with his Hindi New Testament. Copies of the epistles to the Galatians and Ephesians, are being prepared for the examination of other missionary brethren. He has also printed 4,000 copies of a tract entitled "The Gospel Messenger," written by the late Mr. Chamberlain. In this he has been assisted by a donation from Monghyr, and the kind aid of Dr. Lazarus. The funds of the local Tract Society were too low to accomplish this desirable work.

CEYLON.—Mr. Allen reports that the printing of the Singhalese New Testament is proceeding. He hopes that it will be completed by April, 1862. A good missionary meeting has been held in Colombo. He earnestly asks when help from England is to come.

BRITTANY, FRANCE.—Mr. A. W. Monod arrived in Morlaix on the evening of the 26th October, and immediately entered on his labours. He has also begun the study of the Breton language. Mr. Jenkins reports that the number of readers at Tremel has increased to 79, and that there are two candidates for baptism.

HAYTI.—Sickness and the rainy season combined, have prevented the brethren from taking their proposed journey to Port au Prince. At the date of their last letter, Nov. 9th, the preparations for it were nearly completed. It was thought that St. Marc would present a very favourable position for a new mission station. Two very interesting conversions had cheered the brethren in their labours.

THE BAHAMAS.—Mr. Davey has lately visited the island of San Salvador, and expresses himself pleased with his visit, especially with the Sunday Schools.

INAGUA.—Mr. Littlewood has enjoyed the pleasure of baptizing seven converts in this island; but there is much distress among the people, owing to the falling off in the sale of the salt they manufacture.

HOME INTELLIGENCE.

During the month of December, Missionary Meetings have been held at Windsor and its neighbourhood, attended by the Revs. F. Trestrail and W. K. Rycroft. Mr. Rycroft has also visited Rushden. The Rev. J. Sale has been engaged at Ramsgate, Margate, Missenden, Kingshill, Luton, and Watford, being accompanied at the first two places by Mr. W. Heaton. The Rev. T. Gould has been present at missionary meetings in Isleham, Barton Mills, and neighbouring places. Lord's day services and a public meeting at Brighton were attended by the Rev. F. Tucker and Mr. Underhill.

We need scarcely direct attention to the painful intelligence from Cheefoo contained in a previous page. Mr. Kloekers, we learn, is again on his way to Nankin. The present position of missionary labours in China is a very anxious one, and we ask for the prayers of our friends that the anarchy now prevailing may be made subservient to the diffusion of the gospel of peace.

To many inquiries we have the pleasure to state that Mr. Underhill's forthcoming work on his recent visit to the islands of the West will be ready for circulation in the first week of the New Year. The title is "The West Indies: their Social and Religious Condition."—The publishers are Jackson, Walford, and Hodder.

SACRAMENTAL COLLECTION FOR WIDOWS AND ORPHANS OF MISSIONARIES.

As it may happen that the usual circular may not reach some of the pastors of the churches to whom they have been addressed, we beg again to remind our friends of the simultaneous offering usually made after the ordinance of the Lord's Supper on the first Lord's day of the year for the above object. Nineteen widows, with numerous orphans, are now receiving aid from this fund, which greatly needs an augmentation in amount.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from November 21, to December 20, 1861.

W. & O. denotes that the Contribution is for Widows and Orphans; and N. P. for Native Preachers.

	£	s.	d.		£	s.	d.		£	s.	d.	
ANNUAL SUBSCRIPTIONS.				Wallingford—				DORSETSHIRE				
Bacon, J. P., Esq.	1	1	0	Collections	7	13	10	Dorchester—				
Do., for India	1	1	0	Contributions	12	9	8	Contributions	0	12	0	
Winter, T. B., Esq.	2	0	0	Do., for China	3	10	6					
							23	14				
				Less expenses	1	10	2					
DONATIONS.							22	3				
Mr. George Pinch, of	0 12 0			Wantage—				DURHAM.				
H. M. S. "Conqueror"	1 0 0			Collections	11	5	2	Hartlepool—				
Mrs. Goodale, Derby, for	1 0 0			Contributions	9	7	10	Collection, for China	1	5	0	
Bengal							20	13	0	North Shields—		
				Less expenses	0	12	0	Collection, for China	0	17	3	
							20	1	0	Sunderland—		
LEGACY.										Collection, Bethesda		
Spires, William, Esq., The	50 0 0									Chapel, for China ..		
late, of Birmingham...										Contributions		
										2 5 0		
LONDON AND MIDDLESEX.				BUCKINGHAMSHIRE.			GLOUCESTERSHIRE.					
Brixton Hill, Salem Chpl.—				Wraybury—				East Gloucestershire Auxiliary—				
Contribs. for Rev. A.				Collection	2	11	0	Contribs., on account				
Hobbs, Jessore	1	2	6	Boxes	2	9	0	25 0 0				
				CORNWALL.			HAMPSHIRE.					
Edmonton, Lower—				Grampond—				Ashley—				
Contributions from 1st	0 18 6			Collection	4	12	8	Collection	1	3	0	
Baptist Church	0 12 1									Crookham—		
Do., Sunday School	13 1 7									Contributions		
Hammersmith—				Hayle—				Lymington—				
Juvenile Association	10 17 10			Collections	2	3	8	Collection	7	13	3	
				Contributions	5	0	0	Contribution	0	16	4	
Walworth, Arthur St.—	6 14 5									Do., Juvenile		
Collections	17 12 3									4 10 0		
Contributions	0 11 6									13 0 0		
										Less Deputation		
Less expenses	17 0 9									expens. 0 18 0		
										Other do. 0 8 6		
BEDFORDSHIRE.										Irish Soc. 1 0 0		
Bedford—	1 5 6			Redruth—							2 6 6	
Contribs. for N. P. ..				Collections	11	5	0	10 13 0				
				Contributions	19	18	3	Milford—				
										Collection		
										1 13 6		
										Sway—		
										Collection ..		
										0 10 0		
BERKSHIRE.				CUMBERLAND.			WALLOP.					
Abingdon—				Carlisle—				Collections				
Collections	5	4	4	Contributions	1	5	0	1 3 4				
Do., Fifield	1	0	3	Do., for China ..	0	15	0	Contributions				
Do., Cothill	0	12	2				5 13 2					
Contributions	32	18	6	Maryport—								
Do., for China	25	5	0	Collection, for China	0	9	8					
				DEVONSHIRE.			HERTFORDSHIRE.					
				Ashburton, &c.—				Hitchin—				
				Collections	2	13	6	Donation				
				Less expenses	0	2	0	5 0 0				
										KENT.		
										Brabourne, Bethel Chapel—		
										Contribs., for W. & O.		
										0 8 8		
										Eden Bridge—		
										Collections		
										5 0 0		
										Boxes		
										2 15 0		
										7 15 0		
										Less expenses		
										0 5 0		
										7 10 0		

£ s. d.		£ s. d.		£ s. d.	
Lee Chapel—		Cold Ashby—		Somerleyton—	
Sunday School, by		Contribution, for		Contribs. for education	
Y.M.M.A.	1 13 10	China	0 10 0	of Boy in Mr.	
Sevenoaks—		Great Holton—		Pearce's School ..	6 8 0
Collections	7 5 4	Contributions	1 11 0	Do., for education of	
Contributions	7 2 0	Helmden—		Girl in do.	3 5 0
Do. for Rev. W. K.		Contributions	1 0 0	Do., for King's son in	
Rycofts, N. P.		Do. for China	8 8 0	Mr. Saker's School	1 7 0
David	8 10 0			Do., for little Girl in	
				Mrs. Saker's School	1 2 6
Tunbridge Wells—		NOTTINGHAMSHIRE.		Sudbury—	
Collection	14 13 1	Carlton-le-Moorland—		Collection for W. & O.	1 6 0
Expenses	3 10 4	Contributions, less			
	11 2 9	P. O. order	1 5 9	SUSSEX.	
Woolwich, Queen Street—		Collingham—		Battle, Zion Chapel—	
S. School, by Y. M.		Collection (less ex-		Collections	4 6 6
M. A.	1 14 9	pense)	4 10 4	Contributions	3 17 8
		Contributions	4 3 3		
LANCASHIRE.		Do. S. School	1 6 5	Less expenses	8 4 2
Bootle—		Grantham—			0 7 6
Juvenile Society, for		Collection	0 8 8	Brighton, Bond St.—	7 16 8
Rev. W. K. Rycofts's		Loscoe—		Collections	10 17 11
Schools	2 10 0	Collections	2 5 0	Contributions	2 13 0
Liverpool—		Newark—		Lewes—	
Collections	70 0 9	Collections	2 10 6	Contributions on acc.	26 0 0
Do., Atheneum,		Contributions	5 2 1		
Brunel St., Ever-		New Basford—		WARWICKSHIRE.	
ton	9 19 0	Collection	5 0 0	Birmingham—	
Do., Toxteth Hall ..	1 1 0	Nottingham—		Contributions on acc.	22 0 0
Contribs., Pembroke		Collection, Pub. Meetg.	6 1 1	Do., for Rev. H. Hein-	
Chapel	0 10 0	Do., George St. ..	11 0 10	rig, Benares	3 10 0
Do., for China	10 0 0	Do., Circus Street ..	10 2 10		
Do., for Italy	9 11 6	Contributions	96 1 0	WILTSHIRE.	
Do., Africa	0 5 0	Do., Juveniles	5 11 2	Shrewton—	
Do., India	0 5 0	Do., for Mrs. Ander-		Contribution	1 0 0
Do., Juvenile, Brun-		son's School, Jessore	10 0 0		
nel St., Everton ..	3 18 5	Do., for China	3 0 0	YORKSHIRE.	
Do., Stanhope St.,		Southwell—		Horsforth—	
Welsh	3 13 4	Collection	1 10 0	Collection	8 0 0
Do., Athol Street,					
do.	3 4 3	Less expenses	170 7 11		
Do., Soho Street ..	3 7 2		5 5 9		
			165 2 2		
Less expenses	116 16 0	SHROPSHIRE.			
	10 13 0	Bridgnorth—		SOUTH WALES.	
	106 3 0	Collection	5 9 7	CARMARTHENSHIRE.	
LINCOLNSHIRE.		Contributions	3 0 0	Carmarthen, Tabernacle—	
Great Grimsby—		Do., Sunday School	1 15 5	Collection	7 5 2
Collections	5 3 3			Contributions	23 9 5
Contributions	12 5 1			Less expenses	30 14 7
					3 12 6
Less expenses	17 8 4				27 2 1
	0 19 0	SOMERSETSHIRE.		Saint Clears, Zion—	
	16 9 4	Bristol Auxiliary—		Collections	4 12 8
Boston—		Legacy of late Mrs.		Contributions	16 17 4
Collections	2 3 9	William Weston, of			
Contributions	3 9 10	Bristol	45 0 0	Less Baptist, Irish,	
Do. for N. P.	0 15 6	Contributions on acct.	55 0 0	& Bible Tran. Soc.,	
				and expenses	6 10 0
Less expenses	6 9 1	STAFFORDSHIRE.			15 0 0
	0 12 6	Tipton, Prince's End—		GLAMORGANSHIRE.	
	5 16 7	Collections	10 1 5	Bridgend—	
Lincoln, Mint Lane—		Contributions	3 6 1	Collections	1 5 7
Contributions	20 2 3	Do., Sunday School	1 0 10	Contributions	2 19 6
Quadring Eandike—				Cardiff, Bethany—	
Contributions	5 0 0	Less expenses	1 3 4	Contribs., on account	25 0 0
			13 5 0		
NORTHAMPTONSHIRE.		SUFFOLK.		MONMOUTHSHIRE.	
Brayfield on the Green—		Suffolk Auxiliary—		Abergavenny, Frogmore St.—	
Contributions	1 11 10	Contributions on acct.	60 0 0	Contributions	14 13 7
Culworth—		Bilderstone—		Do., Collections	6 1 1
Contributions	1 15 8	Collection	3 0 0	Contributions	3 5 3
				Do., S. School ..	1 0 0

£ s. d.		£ s. d.		£ s. d.
Abersychan—			SCOTLAND.	Greenock—
Collection	2 15 2			Col., Burn St. West
Contributions	6 5 0			Chapel, for China... 1 11 6
Do., S. School	1 6 0	Aberdeen—		Contrib., for do..... 3 5 0
Ponthleer.		Col., John St. Chapel		Montrose—
Contributions	9 9 7	for China..... 2 0 8		Col. for China, after
Pontrhydryn—		Contribs., for do 7 15 0		Lecturo in Congreg.
Collections	0 17 10	Edinburgh—		Chapel
Contributions	1 18 6	Collection, Dublin St.		5 0 6
Pontypool, Crane Street—		Chapel, for China .. 2 13 0		Perth—
Collections	5 9 8	Contribs, for do..... 7 0 0		Contribs., for China.. 14 17 6
Contributions	4 3 10	Elgin—		Rothsay—
	57 5 6	Contribution for Rev.		Col., for China
Less expenses .. .	4 13 0	J. C. Page's Chapel,		1 13 0
	52 12 6	Glasgow—		Stirling—
		Col., Nth Frederick St.		Col., for China
		Chapel, for China.. 1 6 6		Contrib., for do..... 0 7 6
		Contrib., for do..... 3 0 0		

Mr. Joseph Gurney requests the acknowledgment of the following further Contributions for the Baptist Churches in France.

£ s. d.		£ s. d.		£ s. d.
Peter Broad, Esq.	2 0 0	John Rains, Esq.	2 2 0	Other sums under £1 ..
Samuel Gale, Esq.	1 0 0	Other Sums under £1 ..	7 9 6	2 0 0
W. Vorley, Esq.	1 0 0			BRISTOL AND CLIFTON.
Lady Havelock	2 2 0	BATH.		Rev. T. S. Crisp
J. B. Bacon, Esq.	2 0 0	Friends by Rev. D. W. .	1 0 0	Mrs. C. Norris
Mr. and Mrs. W. Gover	2 0 0	Friends at Somerset St.		A Friend
Two friends, one C.M.M.	1 5 0	Chapel	3 17 3½	Rev. W. T. Cross
W. K. Jameson, Esq. .	1 1 0	Kensington Chapel (Dr.		T. W.
Salem Chapel, Brixton		Winslow's)	3 7 8	F. Fry, Esq.
Hill	3 5 3	C. S. W.	2 0 0	Thomas Fox, Esq.
W.A. Butterworth, Esq.,		Mrs. General Marshall .	1 0 0	Friends at Buckingham
Surbiton	2 2 0	Thomas Thompson, Esq.	1 1 0	Chapel, Clifton
G. B. Woolley, Esq.,		J. W. Tompler, Esq. .	1 0 0	Miss Heathcote
Hackney	3 3 0	E. Hancock, Esq.	1 0 0	Robert Charlton, Esq. .
George Rawson, Esq.,		George Hunt, Esq.	1 0 0	Mrs. Mathews
Scarborough	2 0 0	J. Oldland, Esq.	1 0 0	C. W. F.
James Nutter, Esq.,		John Walker, Esq.	1 0 0	S. Leonard, Esq.
Cambridge	3 3 0	Mrs. Ames	2 0 0	Other sums under £1 ..
				9 11 0

Contributions received for the Grande Ligne Mission, Canada.

A Baptist

10s.

P. Q., Manchester.. £5.

Anonymous, Lytham.. £2.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Oct. 26; Milbourn, T. K., Oct. 29; Sakcr, A., Oct. 29; Smith, R., Oct. 30.	JAPAN, RAYA GAWA, Goble, J., Aug. 22.
VICTORIA, Pinnoek, F., Oct. 18.	SERAMPORE, Dakin, E., Nov. 7.
AMERICA—TORONTO, Warren, N., Nov. 29.	AUSTRALIA—CASTLEMAINE, Smith, J., Oct. 25.
ASIA—BENARES, Heing, H., Oct. 3; Parsons, J., Oct. 21.	BAHAMAS—INAGUA, Littlewood, W., Nov. 5.
CALCUTTA, Lewis, C. B., Oct. 22.	NASSAU, Davey, J., Nov. 23.
CHEEFOO, Hall, C. J., Sept. 20, Oct. 14.	FRANCE—MORLAIX, Jenkins, J., Dec. 6; Monod, A. W., Dec. 2.
CHURAMONCOTTE, Hobbs, W. A., Oct. 7.	HAYTI—JACMEL, Bouhon, V. E., Nov. 9; Wobley, W. H., Nov. 9.
COLOMBO, Allen, J., Oct. 30; Lecchman, G. W., Nov. 15.	JAMAICA—ANOTTO BAY, Jones, S., Nov. 6, 23.
DACCA, Bion, R., Oct. 15.	FALMOUTH, Lea, T., Nov. 23.
DELHI, Evans, T., Oct. 18, 20; Parsons, J., Oct. 30.	FOUR PATHS, Clayton, W., Nov. 19.
GYA, Greiffe, E., Oct. 1.	KINGSTON, Oughton, S., Nov. 24.
	MT. HERMON, Hume, J., Nov. 7.
	SPANISH TOWN, Phillippo, J. M., Nov. 23.
	SWITZERLAND—BERNE, Wenger, J., Dec. 10.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.